

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

VOL. I.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals, Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life;—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promises; our paucity, the whole armor of God.

Editors friendly, please copy, or notice.

THE THEOLOGIES AND THE REFORMS.

NUMBER NINE.

DISINTERESTEDNESS—SELF-DENIAL—SELF-SACRIFICE—
MORAL HEROISM—SPIRIT OF THE MARTYRS.

It will be admitted that disinterestedness, self-denial, self-sacrifice, moral heroism, and the spirit of the martyrs, constitute the highest traits in the characters of true and earnest reformers. And it will not be denied that the great reforms which have blessed the world, and elevated mankind, have been chiefly the work of reformers who have been distinguished for these qualities, without which their enterprises would either have been unattempted, or would have been failures.

Two questions—neither of them of difficult solution—present themselves to our attention, at this point. First: which class, the Conservativists, so-called, or the Radicals, have been, and, of necessity, are, most distinguished for these noble and potential characteristics? Second, which type of Theology, the more stringent or the latitudinarian, has produced and is best adapted to produce and sustain these qualities?

1. We will look at the first of these questions. Moses and the Prophets, John the Baptist, Jesus Christ, the Apostles, the primitive Christians, the early Christian fathers, the Albigenes, the Waldenses, John Huss, Jerome of Prague, Wickliffe, Luther, Zuingle, the Protestant Reformers, the Puritans, the Covenanters, John Knox, George Fox, John Wesley, Granville Sharpe, Wilberforce, Samuel Hopkins, the younger Edwards—does any one hesitate to enrol these on the list of radical reformers? Does any one hesitate to select them as specimens of disinterestedness, self-denial, self-sacrifice, moral-heroism, and the spirit of martyrs? If these are not the persons, who are they? And where are they to be found?

Compare or rather contrast them with the distinguished conservativists of their times, so far as the names of the latter have come down to us. Put the Old Hebrew prophets by the side of the popular priests and false prophets of their day, who cried "peace! peace!" Place John the Baptist and Jesus of Nazareth by the side of the Rabbis and the Sanhedrim. Compare Paul with Gamaliel, Luther with Erasmus, the Puritans with their opponents, or with the Conservativists of their times. Which party was distinguished for disinterestedness, self-denial for the good of others, self-sacrifice for a righteous cause, moral heroism, and the spirit of martyrs? We need not elaborate an answer to these questions. Every one acquainted with their history knows that the Radicals were always the moral heroes, the models of disinterestedness, in their times.

Equally easy is it to see, at a glance, that radicalism, self-sacrifice and moral heroism belong together, and are involved in each other.

It is the uncompromising, the stable, the immovable Reformer, who turns aside for no temporizing expedients—it is *he*, and he *only* that has occasion for moral heroism, that finds opportunity to exhibit disinterestedness and self-denial, or that is called upon to take the position of a martyr. On the other hand, the man who consents to compromise moral principle, who contents himself with half-way measures, is the man who thereby runs round the cross instead of taking it up, he is the man who contrives, skilfully, to avoid the necessity of self-denial, and to escape the doom of martyrdom. The very pith and essence of so-called conservatism, among professed Christians and Reformers, lies in this very thing. Let a conservativist, a middle man, a moderate man, a "prudent" man only become convinced that *his* favorite course of policy would but incur greater odium, demand greater sacrifices, require more disinterestedness, involve additional self-denial, and more certainly expose him to persecution and martyrdom, and you would see him instantly abandon his conservative policy, as a "prudent" man. But this cannot be. In the nature of the case, conservative "prudence" consists in, and springs from the desire to avoid the necessity of disinterestedness, self-denial, self-sacrifice, moral heroism, and the dangers of persecution and martyrdom—Conservatism so-called, in professed reformers, is the very opposite of disinterestedness and self-denial—the antipodes of every thing like self sacrifice, the martyr spirit, and moral heroism. Thus it ever has been. Thus it still is. Thus, forever, it must be, unless light becomes darkness, darkness light, bitter sweet, and sweet bitter.

On this very ground it is, that Radical Reformers are always stigmatized as enthusiasts, fanatics, mad-men, turning the world upside down, acting imprudently, without regard to consequences, men of one idea, running their heads against a post, destroying their own usefulness, and doing more harm than good. Conservativists, on the other hand, are self-commended for their "prudence," merely because they take a course which gives no offense to the wicked, thus avoiding self-denial, self-sacrifice, and the danger of being subjected to persecution and martyrdom.

II. We now take up the second question. Which type of Theology, the more rigid, or the more lenient, has produced, and is best adapted to produce disinterestedness, self-denial, moral heroism, and the spirit of martyrs? Which of them makes most account of those qualities? Which of them is most hated by the masses of men who need reformation? Which of them most naturally stirs up the spirit of persecution in the unrighteous, the ungodly, and is censured on this very account? Is it the one that half apologizes for their iniquities? Or is it the one that sharply reproves them? Is it the one that tells them they are almost good enough already, and that they only need a little gradual improvement? Or is it the one that tells them they are "dead in trespasses and sins," that they need a radical change, a regeneration, a new birth, and that this change, including immediate and unconditional repentance, is their first duty? Which class of preachers, the uncompromising, or the more accommodating, is most likely to be caressed by the idolaters of wealth, and the lovers of pleasure? Which of them is most exposed to persecution, and therefore has most occasion for firmness, fidelity, disinterestedness, moral courage, and self-denial? Of course, we do not here bring into the account, the class of preachers, whose stereotyped creeds, on paper, are of the rigid type, but who never apply them to profitable and popular iniquities, in practice.

What Theology is it that requires disinterestedness, self-denial, and moral heroism, by demanding, everywhere, at all times, and under all circumstances, an undeviating conformity with the true and the right, in the abstract? And on the other hand, what Theology is it that builds its sys-

tem of pretended virtue upon utility, gain, advantage, and self-interest? Settle this, and you determine the questions, "Which of the Theologies is it that is best adapted to inspire moral heroism, self-denial, and self-sacrifice?—and which is it that tends to induce moral cowardice, compromise, and the abandonment of the right, to secure popularity, ease, gain, and the favor of men?"

What Theology is it, that, by substituting expedients as substitutes for moral agitation, and reproofs of sin, seeks, virtually, to dispense with disinterestedness and self-denial, both in the preacher, and in the hearer of preaching, the teacher and the taught?

Again, what Theology is it that provides the surest supports of self-denial, and self-sacrifice, amid scenes of opposition, and circumstances of discouragement? Is it not the Theology that teaches its disciples that "the Lord reigns"—that "he will put all his enemies under his feet," "that all things," however afflictive and appalling, "shall work together for good to them that love God," and are faithful? What other Theology than this, has been the refuge and support of the uncompromising reformers, who, in the midst of opposition and discouragements, and persecution, have stood firm and unmoved, who, out of weakness, were made strong, who waxed valient in fight, and turned to flight the armies of the aliens? What has been the Theology of the "noble army of martyrs," who have sealed their testimony with their blood? With rare exceptions, has it not been the radically orthodox Theology of our fathers, in distinction from the Theologies and Philosophies, lauded as being more liberal, that is, less offensive to the majority of mankind?

Let the question be viewed from still another stand-point. Here are two young men, about to enter upon the work of the ministry, as teachers of religion. The one of them has imbibed a Theology that tells him all men are safe in their present condition, and need no radical change, to fit them for the Kingdom of Heaven. The other has embraced a Theology that teaches him that the whole world lieth in wickedness, and that, unless men repent, and become converted, they cannot be saved, but must perish forever. Let it be supposed that these two young men, are equally honest, earnest, and consistent in their belief, and in their corresponding practice. Which of the two would naturally and rationally be expected to make the greatest sacrifices, and endure the severest persecutions, in his efforts to benefit his hearers? Would it be the one whose creed taught him that his hearers would do very well, in the end, without religious instruction, or without heeding it? Or, would it be the one whose religious beliefs had given him a deep and abiding impression to the contrary? The answer is easy.

Essentially the same would be the case with two young reformers, in a community, state, or nation, to be reformed. The one has a Theology that teaches him that nations, and the individuals composing them, are responsible for national sins, and will fall under the wrath of God, as communities and as individuals, unless they repent. The other believes nothing of the kind, or half believes it, or in a diluted and less startling sense. By natural disposition, we will suppose, they are equally humane. But they have honestly supposed these opposite views. Which of them would you naturally expect to encounter the greatest sacrifices, for the benefit of the community, and its members? Which of them would have the strongest motives for self-denial, and if need be, for self-sacrifice?

The one has been taught by his Theology, that the masses of the slaves are in the sad condition of heathenism, without the Word of God, as revealed in the Scriptures, and ignorant of the true way of salvation by Jesus Christ. In every slave he sees an immortal soul, for whose redemp-

tion Christ died. In every Christian slave—for he finds such—he recognizes a brother in Christ, whose body is the temple of the Holy Ghost, and who is one of the last of Christ's brethren, of whom he has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The other has learned a Theology that makes no appeals to his heart or his conscience, on the ground of considerations like these. According to his creed, the slave is not essentially injured by being deprived of the Scriptures, and kept in ignorance of that plan of salvation, which he, himself, repudiates as a hurtful superstition. Motives to labor for the emancipation of the enslaved, drawn from such topics, have no force with him. He has motives, to be sure, and weighty ones. But they are only such as he holds in common with the other, who has the "evangelical" motives in addition. It seems needless to ask the question, "Which of the two has the strongest incentives to self-denying and self-sacrificing labor, for the liberation of the enslaved?"

For The Principia.

CORRESPONDENCE.

CORDIAL GREETING.

RUSHFORD, N. Y., Dec. 8. 1859.

Dear Brother Goodell: I rejoice to know that you have resumed the editorial chair. "*Principia*"—that is the right name for your paper. In Philippians 22:1, the Apostle Paul says,—"Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe." Paul delighted to reiterate that glorious and fundamental truth, "Rejoice in the Lord." He knew that the safety of Christians depended on their persistent attachment to primary truths. Hence, he would repeat his record of the alphabet of Christianity. In your work, may you give continued proof of your genuine "Apostolic Succession." The true successors of the Apostles are those who continue their work.

On the evening of Dec. 22, we had a rousing Anti-Slavery meeting in the new Court House at Belmont, Allegany County, N. Y. The supervisors from the 29 towns of the county, were in session, and they bade me welcome to the use of the Court House for one of my sort of speeches. Our theme was "American slavery must soon be abolished, peacefully by Law, or by bloody Revolution."

ORAMEE, N. Y. Dec. 13.

Brother Goodell: Since writing the preceeding, I have attended a Lyceum of the students of the Rushford Academy—when the question of the rightfulness of hanging John Brown, was the question for discussion. Last evening the same question was discussed by a Lyceum in this place, (Oramee, Allegany Co.) In both Lyceums much talent was exhibited. The sympathizers with the great heart aims of Brown, manifested a high appreciation of the fundamental doctrines of freedom. Praised be God that the youth are engaged in such investigations!

Yours very truly,

J. R. JOHNSON.

BRYAN, OHIO, NOV. 30, 1859.

FRIEND GOODSELL—DEAR SIR: I am in the receipt of two numbers of *The Principia*, a very welcome guest. I have long regretted, that we, I mean the radical Abolitionists, had no organ of their own, through which they could communicate with the people, and as a consequence, I receive your paper as a welcome messenger.

There has been no time, since the organization of our government, that the true doctrines on the subject of slavery—the doctrines of the radical Abolitionists—have had so much significance as at the present. It is now clearly demonstrated, that slavery is a dangerous element to both white and black; and the only rational way to remove that danger is to remove the cause. I think there are thousands in the, nominally, Free-States, who are now looking at the subject, as they never looked at it before. I know this to be true in my immediate vicinity. There are men here, who six months ago, took it as an *offense* to be called Abolitionists, who now appear to glory in the appellation. In order to counteract this progressive feeling as much as possible, the conservative element in the Republican party, is doing what it can to sustain the Fugitive Slave Act, and other pro-slavery measures. This is proverbially true of Hon. THOMAS CORWIN, and the Cincinnati *Gazette*, of this State. They are leaving no stone unturned, by which slavery may be perpetuated, and its interests protected in the so-called Free-States.

The Harpers' Ferry tragedy, so-called, is a fruitful theme for such men. They are busily engaged in throwing their own ascription of its odium on the Abolitionists, when they should attribute it to its proper cause, Slavery.

I am much pleased with the tone and character of your paper.

I think the time has fully come, when the subject should be treated in a Christian manner, and the ministers and churches take it with them into their religious devotions.

I will do what I can to extend your circulation in this quarter; and I hope to be able to do something.

I send you, per to days' mail, a copy of the *Cin. Gazette*, with two articles marked, as an evidence of what I said in my line to you. See the lecture of Hon. Thomas Corwin at Lebanon, O., and the leading editorial on the Republican party.

Would it not be well to call attention to the false positions of Corwin? The Democrats here are exulting over his lecture as "sound corn."

Yours, &c.

W. A. H.

[We have examined the speech of Thomas Corwin, in the Cincinnati *Daily Gazette* of Nov. 24, forwarded us by our Correspondent A. W. H.]

We were not previously aware that Thomas Corwin, or any other public man, of any political party, would adventure so coarse and vulgar an insult upon the Christian community, as we found in this speech. Mr. Corwin begins by remarking that the laws of the ancient nations were all made by their *priests*, not by their *warriors*, and he proceeds to insinuate that in this fact originated the pretense that the divine law is paramount to human laws—a doctrine which he fully repudiates, maintaining that the voluntary compacts and constitutions of men, constitute their supreme law, from which no citizen is at liberty, under any pretext to withhold obedience. He takes special pains to include the law of Moses and the law of Jesus of Nazareth, in the same category with the laws of Mohammed and Zoroaster, implying manifestly, that they are equally impositions, when urged upon the consciences of men, as paramount to the laws of the land, whatever they may be, under constitutions and social compacts. He says, "We must either violate our compacts or comply with their provisions," and that "we have the divine authority to make laws for ourselves, and are under obligations to obey them when they are made." A more thoroughly despotic and Atheistic idea of law, we have never encountered. We had intended to show this, by extracts from the speech, but find it unfit for our columns, being characterized by the ribaldry of Thomas Paine without his wit—the malignant infidelity of Voltaire without his genius, and the servility of Hume without his logic and plausibility.]

Harriet Martineau on the John Brown Affair.

To the Editor of the National Anti-Slavery Standard:

Sir: Amidst the strong excitement of European politics which so largely involve the liberties of the whole civilized world, we feel as much interest in your great topic as if all Europe were in a state of calm. The only clear thing to us about the Harper's Ferry business is the moral greatness of John Brown. Putting aside the question of the act which brought him into his position, there can be nothing finer than the way in which he holds that position. I doubt whether there is in history anything nobler than the calm devotedness of his temper, and the heroic moderation of his demeanor. If the Irish rebels had been of his stamp in 1798, and in O'Connell's and John Mitchell's time, Ireland would not have waited so long for her deliverance as she did. It was the passion, frenzy and selfish vanity of the agitators which injured the cause more than the prejudices of Toryism and the fears of tyrants. There is not a trace in John Brown of the popular agitator; but as entire an absence of self-seeking, of every kind of self-regard, as can be conceived. His act is, to us, a mystery, and a painful one. If he had no intention beyond running off slaves, why the collection of arms? But it would be useless to go into the particulars of a case which you must understand so much better than we can. I will therefore say only that we can see but two ways of accounting for the course of events; that John Brown was insane, or that he was cheated of some expected support. Of his being insane there is not the slightest trace in any part of his subsequent conduct or speech; and if he had promises of support in a scheme so wild and hopeless, the difficulty is not diminished. If the scheme was not wild and hopeless, then we on this side the water are too ignorant to form any judgment of the case, at all; and this is very possible. In such a case, there will soon be consequences which will make all plain.

There can scarcely be a mistake, however, in regard to the lesson which this rising will teach. Your southern journals say that the sons and daughters of Virginia are ashamed of the sheepish behavior of the citizens in presence of the rebels; but to us it appears that there is something more to be ashamed of, in the structure of society which generates such cowardice. How any men on earth can so value and stick to any form of property as to undergo for it such terrors as they avow is a perfect marvel to us. We wonder at the miser who, from love of property, lives on mouldy crusts in a garret without fire or candle; but his privations are a less terrible evil than the apprehensions in which your

slaveholding countrymen live. There is no torment comparable to that of fear; and that any community should undergo the torment (too strong to be concealed) for the sake of any sort of property is the most astounding evidence of rapacity and worldliness perhaps on record. I take this low view of their "peculiar institution" because it is the one they themselves put forward. "We have our slaves, and we mean to keep them," said some to me assuring me that they would be destitute of property if they had not slaves. If they quit the property ground of defence for the poetical, or the biblical, or any other, of course it makes no difference to us, who are ready, from our experience, to meet them at all points. At present, we take their own point of view, and wonder unboundedly at the value that Christian men (as they claim to be) can attach property, so as to undergo a martyrdom of terror for its sake. I suppose "Consuelo" is read in the slaves states, as I do not remember that there is anything about negroes in it. What does a southern reader think of the happiness of Consuelo and Joseph Haydn on the bridge, after their conversation with the deserter's wife, when they find themselves without a farthing in the world, and enjoy it immensely? The slaveholders can hardly try the experiment, for they would be instantly richer for emancipation; but if they cannot believe this beforehand, what a blessing it would be to try, and see what it would be to have no property, and a mind free as air and bright as sunshine!

And now, what will be the effect of this rising on your great controversy, and the persons involved in it? Can the slaveholding communities ever get over the exposure now made, and never to be retrieved, of the hollowness of the social state in which slavery is an element? Can slavery ever regain what it has been—in Virginia at least—while the spectre of Old Brown walks in the midst of it, as it always will from this time forward? Henceforth there will be a new thought in common between master and slave which must surely alter their relation—the image of Old Brown, always present to both. In case of such a ripening of events as that the frontier states must take part with either North or South, will not the choice be largely influenced by what has happened! On the other hand, will the lot of the negro (slave and free) be aggravated by the recent alarm? There is nothing in the way of cowardly cruelty which may not be expected from people who would hurry on the trial of wounded men, and fail to consider, in the first place, the rights and needs of the accused in regard to counsel, the appearance of witnesses, &c. It is true, the plea for haste is the danger from suspense—the necessity for getting the old man put out of sight, that things may return to their usual course, and terrified hearts cease to flutter. Such a plea seems to us to leave the victory with Old Brown. His is the conquering mind in the case, whatever becomes of life. We are full of interest and curiosity to know what will happen on a scene where things can never again be as they were. Of Brown's life we have never had any hope—if, indeed, we may speak of hope in a case where life is probably not desired, and where death may be more useful to the cause for which life was imperilled. The old man's terrible bereavement and suffering no doubt reconcile him to death; and, as to the mode of it, it depends on the victim whether the death degrades him or he ennobles the death. The cross was the deepest of disgraces before eighteen centuries ago; and the gallows may become honorable if slaveholders do but condemn a few disinterested and wise friends of the negro to die upon it. The halter cannot disgrace Old Brown. The doubt as to whether he will enoble it hangs on the indefensible character of his enterprise—as far as we can yet see. At all events, I think any one of us had rather die on Brown's gallows than sit on the bench to sentence him to it or survive him to bring up children to hate and dread the negro because Brown would have freed him.

Among the acts of the Georgia Legislature, at its late session, was one declaring that free negroes wandering or strolling about, or leading an idle, immoral, or profligate course of life, are hereafter to be deemed and considered as vagrants, and may be indicted as such. In case of conviction, they will be sold into slavery for any given time, at the discretion of a Judge of the Supreme Court, not exceeding two years for the first offence: but upon conviction of a second offence they must be sold into perpetual slavery.

[What if slaveholders should be enslaved, for similar offences?]

Rev. John G. Fee publishes a card in the Cincinnati *Enquirer* in relation to the alleged reception of a box of Sharpe's rifles, at Cogar's Landing, in Jessamine County. Mr. Fee denies the truth of the affair, and says that if it were true the act was done by some malicious person to injure him in the popular estimation.

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THE POETS AND JOHN BROWN.

Of all the poetry yet elicited by the enterprise and the catastrophe of John Brown, we have met with none more likely to attract attention, interest the feelings, and awaken earnest thought, than the two following. The first, which we copy from the Independent, and standing over the well-known signature of its stated contributor, "J. G. W." needs no introduction. The poetic reputation of the writer will secure for it an extensive perusal. The second, "a reply," to the former, from our lady contributor, "E," whose name has yet to reach its proper place among the poets, comes not with the advantage of an equal prestige. But those who have a poetic taste, and a corresponding appreciation of the lofty enthusiasm and irrepressible fire of true poetry, can judge whether it falls below the standard of the former.

But the differing shades of sentiment in the two pieces, supply the chief grounds of comparison between them. "J. G. W." looks on John Brown from the stand point of his Quaker principles, education, and habits of thought. But the Peace principles of Fox have not yet permeated the other sects, and the times are trying, to even the few who had partly or wholly imbibed them. We have always been an advocate of Peace. With the first National Anti-Slavery Convention of 1833, we repudiated insurrectionary movements, and have not changed our position. Yet we confess, we were not altogether satisfied with the views of "J. G. W." Whatever may be said against the use of the sword, its use by such men as John Brown, does by no means deprive them of all their moral power. Heroic acts, however mistaken and ill-judged, have a force that can never be excelled, or even equalled by mere words, whether in poetry or in prose. There was danger that our moral suasion would degenerate into mere talk. It is not for those who will not vote for a national abolition of slavery, but who identify themselves with a party pledged against it, contenting itself with mere "non-extension"—it is not for such, to assume a higher moral and spiritual position than John Brown, nor to imagine that they can exert a moral influence equal to his. Whether our correspondent "E." has overdrawn the picture, on the other side, we will not now say. We hold the ballot-box sacred to abolition, and the only alternative to the cartridge box. Americans are not the people, we think, to submit to enslavement. And, if not shown how they can abolish slavery by voting directly against it, they will contrive some way of fighting against it. It is political compromise, that produces John Browns. If taught to choose "the least of two evils," the people will choose the sword, rather than be much longer duped by the politicians. But to the poetry.

From the Independent.

BROWN OF OSAWATOMIE.

John Brown of Osawatimie
Spake on his dying day:
"I will not have to shrive my soul,
A priest in Slavery's pay.
But, let some poor slave mother,
Whom I have striven to free,
With her children, from the gallows-stair
Put up a prayer for me!"

John Brown of Osawatimie,
They led him out to die;
And lo!—a poor slave mother
With her little child pressed nigh.
Then the bold, blue eye grew tender,
And the old harsh face grew mild,
As he stooped between the jeering ranks
And kissed the negro's child!

The shadows of his stormy life
That moment fell apart:
Without the rash and bloody hand,
Within the loving heart.
That kiss from all its guilty means
Redeemed the good intent,
And round the grisly fighter's hair
The martyr's aureole bent!

Perish with him the folly
That seeks through evil good,
Long live the generous purpose
Unstained with human blood!
Not the raid of midnight terror,
But the thought which underlies;
Not the outlaw's pride of daring
But the Christian's sacrifice.

Oh! never may yon blue-ridged hills
The Northern rifle hear,

Nor see the light of blazing homes
Flash on the negro's spear.
But let the free-winged angel Truth
Their guarded passes scale,
To teach that right is more than might
And justice more than mail!

So vainly shall Virginia set
Her battle in array;
In vain her trampling squadrons knead
The Winter snow with clay.
She may strike the pouncing eagle
But she dares not harm the dove;
And every gate she bars to Hate.
Shall open wide to Love!

J. G. W.

For the Principia

BROWN OF OSAWATOMIE
A REPLY.

Brown of Osawatimie! nobly he came,
Cleaving the darkness, a Heaven-sent flame,
Sending the sword of Truth right through our sin,
Showing all the hollowness and the blackness within;
Holding God's word on high, a light o'er all the land,
And seen by distant mariners, and on many a far off strand
Blest be the light he reared, blest be his name,
Perish never, shall the wonder and the fame
Of Brown of Osawatimie!

Brown of Osawatimie! nobly he died,
Swelling with his own blood, the earth redeeming tide,
Adding to the names of those who from the altar cry—
Oh! wondrous has he proved it, most blessed thus to die,
From the gallows up to glory, from the cross to the crown,
And the heroes of all ages, and the martyrs smiling down,
Brown of Osawatimie!

Brown of Osawatimie, nobly he lives!
And a watchword to the nations, and an ensign he gives,
They are flocking to his standard, his voice they will obey,
O, ye men, who thought to still him, ye never could him slay,
For he is truth embodied, and the truth shall never die,
And your building up the scaffold, was but lifting it on high,
Blest light for all the ages, blest legacy of love,
One of the perfect gifts that cometh from the Father of lights
above,

Brown of Osawatimie! E.

Correspondence St. Louis Republican, (Pro-Slavery.)

PURSUIT OF A RUNAWAY SLAVE.

MISSOURIANS IN A TIGHT PLACE.

BUTLER, Bates Co., Mo., Dec. 16, 1859.

On Thursday night, December 8, a band of midnight marauders, headed by the notorious Sneider, perpetrated an outrage upon three citizens of this State, which demands the attention of the authorities in the border counties, if not of the General Assembly, now in session. A gentleman named Bell, from Lafayette county, was in pursuit of a runaway slave, who had escaped some three weeks ago and taken refuge among the Brown sympathizers in or near the town of Ossawatimie, (Kansas,) some forty miles from this place. Upon reaching West Point, a village situated near the State line, but in this county, Mr. Bell deeming it unsafe to venture alone into a neighborhood of such well-known character for lawlessness, got Messrs. John Bennett, of Parkersburg, and Isaiah Brown, of West Point, to accompany him. The three started on Thursday evening, and reached the house of a Mr. Taylor, some four miles from Ossawatimie, late in the night, where they put up, intending to go into the town next morning, and seek the runaway. They had hardly become comfortably ensconced, when loud talking and the noise of many voices outside warned them that they were in danger. This was indeed the case; for, on opening the door, a band of forty armed men demanded their immediate surrender. They consulted; they were well armed with Colt's revolvers, and could command shots enough to thin the ranks of their enemies terribly, and they are brave men, as is well known there. But they knew that if they resisted, the house would most probably be assaulted, perhaps burnt, and their own and the lives of his family jeopardized, and they were unwilling to risk bringing such a calamity upon him. So they surrendered, on condition that Taylor's house should not be entered. Their captors then proceeded to disarm them, and divide their overcoats, hats and boots between themselves and the negro who was in the crowd, and was brought forward to confront them with mockery and laughter. Their horses were then taken from the stable, and, after compelling them to give the negro fifty dollars, the blackamoor was mounted on the best horse, and started for Canada. A consultation was now held as to what should be done with

the prisoners. Several of the band were in favor of hanging; but Sneider, (in a spirit aptly illustrating the adage, "honor among thieves,") swore they should not be harmed. He was overheard to say, "I have given my word, and I'll be d—d if I don't stick it." After considerable altercation, Sneider's counsel prevailed, and the prisoners were marched off a distance of four miles towards the State line and liberated. They reached West Point the next day about noon. Mr. Bell passed through this place on Saturday on his way to Lafayette. I learn that the friends of Mr. Brown, some twenty-five in number, have offered to assist him in seeking whatever revenge he may desire; although it is also said that he is willing to put up with the grievance, and indisposed to incite his friends to acts, on his account, which might eventuate in again deluging the border in blood. This is the ostensible state of the case; but I have pretty good reasons for believing that the outrage will be avenged. It is not the purpose of those interested to accept the service of persons residing near the line, in any contemplated expedition into the territory; but there is a rumor afloat that a company forming, even now somewhere in the interior of Missouri, who will make it their business, at an early day, to reclaim the property lost by Messrs. Bennett, Bell and Brown, on the 8th December, and to wipe out the indignity done them. The rumor is a plausible one, and from what I can learn of the character of the gentlemen immediately concerned, it is not improbable that the statement is founded in truth. The inhabitants along the border feel the necessity of taking steps for their own protection. The insecurity of slave property is daily increasing, and where "might is right," and justice has no local habitation or name, it behooves men to make the most of the strength which heaven has endowed them with, for the protection of themselves, their families and that which is theirs by inheritance and under the law. Sneider was one of Montgomery's chief backers in his forays last winter.

The Proposed Black Law in Missouri Denounced.

The St. Louis Democrat publishes an able remonstrance of Judge Krum, of St. Louis, himself an Administration Democrat, against the proposed law to enslave the free negroes of the State. Judge Krum denounces the bill in unmeasured terms, and adds: Let me ask you—(no, that would be cruel)—let me ask the whole body of the General Assembly—the Executive of the State, included—to witness (in imagination) the execution of such a law!

Come to St. Louis, where you will find the Clamorgans, Wilkinsons, Charlevilles and other free negro and mulatto families, who have grown gray in the State, who have acquired property, and have a stake in the community, and who are surrounded by their children and children's children.

Will any one ask the sheriff or the courts to execute such a law against those inoffensive people? The law, you may depend upon it, would be a dead letter on the statute book. The just appeals of fathers, the tears of mothers, and the cries of helpless children of this unfortunate people, would prove an irresistible barrier to the execution of the law.

Men cannot sink their manhood without degradation, or do an act that violates one's moral sense without shame, and it is wrong to ask or require a public officer to do either. Much more might be said to show that the law will be not only unjust, but of no binding force, and consequently a dead letter—but I refrain.

You know full well my views in respect to the status of the negro, both bond and free.

Long before the Dred Scott case it became my duty, in position, to determine judiciously the status of the negro, and I thought then, as I think now, that they are not citizens of any State of the Confederacy. Nevertheless I regard them as persons, as beings having volition, capable of determining between right and wrong—as moral beings, and consequently amenable to the laws of the land.

Regarding them in this light, I think our legislation in respect to them should be consistent with the status and attributes we concede to this people.

This view is reasonable, and I doubt not is the sentiment of the great body of the people of Missouri.

Let us, then, not stultify ourselves by enacting a barbarous law.

Very truly yours, JOHN M. KREM.

A young man, while skating on the Mill Pond at Charlestown, Mass, Monday fell, striking upon the back part of his head, and expired instantly.

The Principia.

NEW-YORK, SATURDAY, JANUARY 7, 1860.

PERSECUTING THE MISSIONARIES.

It will be remembered that the persecution of the Missionaries by the slave holders, in the British West Indies, was just previous to the act of emancipation by the British Parliament.

And the relation between the two events, was something more than that of mere chronological order and proximity, of antecedent and consequent. There was in it the relation of cause and effect. It was by that persecution that the measure of pro-slavery iniquity in the Islands, was filled up, and the interference of Divine Providence rendered necessary and inevitable. It was by that persecution that the heathen and infidel character of slavery, was more clearly revealed, the prayers and efforts of Christians and Christian ministers, more thoroughly enlisted, the national conscience effectually reached, the national spirit roused. When it came to be seen that slavery could not tolerate the Christian religion, it came likewise to be seen that the Christian religion could not tolerate slavery. The Church and the Nation, determined that slavery should cease. And of course, it did cease.

We have, for a long time, been looking for this last act of madness and infatuation, in the leading slave holders of our Southern States. The time, at length, seems to have arrived. Already, the Missionaries of the American Missionary Association, the only Missionaries, we believe, who have attempted to preach the pure, unexpurgated Gospel of Christ, in the slave States, to slaveholders, and slaves, have been placed under their proscriptive ban. In North Carolina, Rev. Daniel Worth, though a native of that State, has been imprisoned, and a bail security of \$10,000 required, for his appearance in Court. If condemned, as he is likely to be, the punishment incurred, will be whipping, the pillory, and imprisonment.

In Kentucky, Rev. John G. Fee, a native of that State, is threatened by a lawless band, with expulsion from it. On his return homeward, from a tour to the North, he pauses, at Cincinnati, within sight of Kentucky, to watch the progress of affairs, and ascertain whether he can go home to his family or no.

Such are the signs of the times. Should the persecution be pushed forward, we may be assured that the day of the slave's deliverance is at hand. In the meantime, our brethren exposed to persecution should be continually remembered at the throne of grace, in prayer, that they may continue steadfast, and be delivered from the hands of their enemies.

Since the preceding remarks were in type, we have received further accounts from Kentucky, showing the progress of events. A number of families have been expelled from Berea and vicinity, and have arrived in Cincinnati. It may be presumed that the family of John G. Fee is among them. We infer from the absence of his name from the list of refugees, that he had not returned home, but awaited, providentially, the arrival of his friends, at Cincinnati.

If such events do not wake up the churches of the non-slaveholding states, we know not what will. In this case, there was no use of carnal weapons against slavery, but only of the word of God and prayer, the planting of churches, the establishment of seminaries of learning. This is what slavery most dreads.—Divine Providence, perhaps, may invert the contemplated order of things. If there cannot be churches and colleges in Kentucky to uproot slavery, then there must be the previous overthrow of slavery preparatory to churches and colleges.

TO OUR FRIENDS AND SUBSCRIBERS.

The Principia has now been issued a sufficient time to give you an idea of its plan and its character. If you like it well enough to take it yourselves, you may help us, and the cause we advocate, by doing what you can to get others to take it likewise. If it is adapted to do good, the amount of good will be likely to be in proportion to the number of its subscribers and readers. In order to make the paper

pay its way by its receipts, we must have plenty of subscribers, and we have no means of getting them, but through the exertions of our friends, in the different places where they reside.

PERSONAL LIBERTY BILLS

We again urge the importance of local efforts, in the States of New York, Ohio, Massachusetts, and all other States that have not already enacted effective laws, for the protection of personal liberty against kidnappers. Let it be remembered that it is a matter that does not belong to the colored people only. The fugitive slave bill, so called, says not a word of slaves, of colored persons, nor of persons of African descent. So far as the protection of Statute law is concerned, the whitest man stands an equal chance of enslavement, with the blackest man,—the Anglo-saxon has no more legal security, than the African; the man in the highest position in society, has no pre-eminence over the slave.

The provisions of the Fugitive Slave Bill, make no discrimination between them. The one is as much insulted by it as the other. No time should be lost in circulating memorials to the State Legislatures, on the subject. If New Yorkers cannot attempt to liberate Virginians from slavery, without being hanged for it, under the Virginia slave code, ought the Statute book of New York to remain, without any statute for restraining and punishing Virginians, who attempt, on the soil of New York, to seize and drag New Yorkers into slavery!

CASSIUS M. CLAY, as will be seen by his letter in this paper, defines his position, in respect to freedom of speech in Kentucky. He will defend his own rights, and the rights of the Republican party; but not the equal rights of "Radical Abolitionists," such as Rev. John G. Fee, and his associates. He does not approve mobs, but seems to intimate that if the State will enact Statutes, (as it seems she has none), to meet the case, all will be well.

Is this a specimen of what Abolitionists are to expect from that ascendancy of Republicans in Kentucky, in Missouri, and in the nation, for which so many of them have been earnestly labouring? It has been noticed by philosophical historians, that sects and parties that approximate nearest to each other, without coming quite together, are most intolerant toward each other, when in power, in order that the odium of the affinity, may be wiped out. Thus leading Whigs, and Whig papers, commenced the mobs against the abolitionists in 1833-4, because many of the leading abolitionists were Whigs, and the Whig party must prove that it is not tainted with abolitionism.

Should Mr. Clay be compelled to defend his own rights, would it not strengthen his moral position, to be known as the defender of the equal rights of his fellow citizens, whatever their opinion might be? What if he should fail of securing his rights, while John G. Fee should succeed? It will be as God pleases. Stranger things have been.

"THE LEGS OF THE LAME ARE UNEQUAL."

The N. Y. Herald predicts that the Marylanders and Tennesseans will not do so inhuman a thing as to enslave the free negroes but, in the same article maintains, as it has heretofore done, that the slaves are better off than the free negroes, nay, better off than the poor free whites. Says the Herald:

"Well would it be for millions of whites, and all the blacks at the North, and thrice happy would be the condition of the majority of the Caucasian race in Great Britain and Ireland, if they were half as well provided for by law as are American slaves, and if half the real affection which prevails at the South for the African race existed among the British aristocracy of birth and of wealth for the men born around them with a skin colored like their own."

"The lips of a fool," says Solomon, "swallow up himself."

Henry J. Raymond, of the N. Y. Times, in his late Union speech, in Troy, contends that the people of the non-slaveholding states, are bound to return fugitive slaves. "The North" says he "owes it to the South, to observe that portion of the compact, in good faith." In the same speech he affirms that the people of the North are not pro-slavery, and "the political action which ignores it, will prove as futile as a machine which should ignore the law of gravitation." He adds—

Neither you nor I are in favor of Slavery, as an abstract question. We do not believe that it is the best form of human society, and they cannot make us believe it, and they must not ask us to believe it. If it comes to this,—that the South will not have any Union unless we do believe it, we shall be compelled to bid adieu to the Union and the South together. [Applause.] There is no help for it; the human mind is so constituted that it must believe what its judgment dictates.

But pray, Mr. Raymond, is not the human mind so constituted that it cannot help despising the man who violates the dictates of his own judgment and conscience, from motives of practical expediency?

News of the Day.

THE PERSECUTION IN NORTH CAROLINA.

A Clergyman Imprisoned in North Carolina.

Rev. DANIEL WORTH, Missionary of the American Missionary Association has been imprisoned in Greensboro', N. C., on charge of selling Helper's *Impending Crisis* and other incendiary publications. The following letter from Mr. Worth has been received by his friend in this City.

GREENSBORO' JAIL, N. C., Monday, Dec. 26, 1859.

I have been three days incarcerated in this jail, on charge of a breach of the criminal law of the State in preaching, and selling incendiary books—Helper's *Impending Crisis*, &c. The excitement on my preliminary trial was great. I pleaded my own case, but three lawyers were against me. My bonds were fixed at \$10,000, a very modest sum in which to bind a preacher. My securities will fill my bonds this afternoon, when I shall again have temporary liberty. My trial will come on in April, and, though conscious of no offence against any just law, and not even against the laws of North Carolina, in consequence of the great prejudice, added to the tremendous excitement, I can hardly hope to escape. The punishment, if convicted, is pillory, whipping and imprisonment. Yesterday, the anniversary of the Saviour's Advent, I spent in my prison, in reading my Bible and in prayer. I seemed to hear my Saviour's voice, asking, "Art thou ready to suffer for My sake—canst thou enter into dungeons for thy Saviour's love, and suffer shame for My sake?" When I came to the point, and could say, "Yes, Lord, I am willing to suffer Thy righteous will in all things," he poured His love into my soul so boundlessly that I shouted aloud for joy. And, let me say, that I fully believe if I am sentenced to confinement or other punishment, God will glorify His name by my suffering for Him, as much as though I was at liberty and working in His vineyard. O, let me have the prayers of my dear Christian brethren everywhere, that my faith fail not, and that I may in patience possess my soul.

Yours in the love of that Saviour who suffered shame for us,
D. WORTH.

ARREST OF THE REV. DANIEL WORTH.—The Rev. Daniel Worth was arrested in Guilford on Friday, on a Justice's warrant, and was tried before three Justices in Greensborough on Saturday. Messrs. McLean, Dick, and Scott appeared for the State, and Worth spoke in his own defense. We understand that he endeavored to defend his incendiary conduct, and in so doing read extensively from Helper's book. Some fifteen or sixteen witnesses were examined. It was proved that he had used in his sermons the strongest and vilest incendiary language, and had circulated Helper's book. Among other things, he has declared publicly that he has "no respect for the laws of North Carolina;" that "they were enacted by adulterers, drunkards, and gamblers;" and that he "would not had Old Brown hung for a thousand worlds." He was held to bail in the sum of \$5,000 for his appearance at Court, and \$5,000 for his good behavior. He had given bail for his appearance, and was endeavoring to give bail for his good behavior. The Sheriff of Alamance, Mr. Patterson, was present, and intended to arrest him on a writ issued by Judge Saunders as soon as he passed from the jurisdiction of the Justices' Court. He may, therefore, be expected here this evening to answer before Judge S. for his violation of the law in Alamance, Chatham, and Randolph.

We learn that the excitement in Greensborough was very great, and that the officers of the law experienced difficulty in protecting Worth from the indignation of the people.—*Raleigh Standard*, Dec. 28

GREENSBORO, N. C. Dec. 26, 1859.—Under this date, an article which appears in the N. Y. Herald, in speaking of the arrest and imprisonment of Rev. D. Worth, says:

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"It is well to state that the punishment for the first offence, under the statute laws of North Carolina, is thirty-nine lashes, for the second, it is DEATH; as meted out to John Brown, and his fellow associates at Harper's Ferry."

THE GOVERNOR AND COUNCIL OF NORTH CAROLINA are said to have issued a document of a fierce pro-slavery character, recommending a supervision of the mails to prevent any anti-slavery matter coming through them, the taking up of all anti-slavery preachers and holding them under security to keep the peace, or failing, to commit them.

THE PERSECUTION IN KENTUCKY:

Extract of a letter from one of the Missionaries

McKee, Jackson Co., K'y., Dec. 13, 1859.

Since my last, affairs in this region have taken quite a change, consequent on the Harper's Ferry difficulty. Many erroneously suppose that we were in connection with John Brown, and intend to drive us all out, or make threats to that effect. Bro. Candee, Bro. Jones and myself, went to Laurel, as we expected, but were prevented from continuing our meeting longer than Saturday night. On Saturday, at 11 o'clock, five men came, and, after the appointments had been given out, for Saturday night and Sabbath, said they were a committee sent to request us to leave, and not to preach any more. We expected to attend a meeting of Rev. Mr. Duke's (a Presbyterian,) in the morning, on Sabbath, and in the afternoon, preach the funeral sermon of Rev. Mr. Mobley's daughter, but were prevented by a mob, which overtook us, before we arrived at the meeting house, and took us a half mile, and there asked us questions, and then took us five or six miles further, and shaved our hair and beard, and put tar on our heads and faces, and left us. Only one of our friends went all the way with us, and on our return, we found that there was no reasonable grounds for hoping to do good by staying, so we came on, towards home. Bro. Candee preached in Clay, on his way, and I went to Station Camp, at which place there seems to be a good interest. Some have joined the Church there, and we are expecting several more, soon, who give good evidence of being converted.

The excitement here is so great on the slavery question that our labors, at present, are very much circumscribed. The probability is, that all the brethren at Berea, will be killed, or driven out. They intend to kill Mr. Fee, if he comes to Kentucky. Yours in Christ,

WILLIAM McKENDRICK.

The Rev. John G. Fee is a well-known Presbyterian clergyman,* a native, if we mistake not, and certainly for many years a resident of Kentucky. Like Cassius M. Clay, whose friend and co-laborer he is, Mr. Fee has had the good fortune to see, and the courage to say, that Slavery is a terrible evil, as injurious in one way to the white master, as it is another, a cruel wrong to the black slave. That it was none of his business, whether it were so great an evil or not, could not be objected to Mr. Fee of Kentucky, as, with some small show of reason, it may to the Northern Abolitionist, as manifestly and eminently, his duty is, as a Christian minister, to promulgate that doctrine if he thinks it true.

But his Southern citizenship, it seems, may not save Mr. Fee from the prescribed penalty for holding Anti-Slavery opinions. A Democratic paper published at Richmond, Kentucky, proposes to mob him on his return from a lecturing tour. The Harper's Ferry affair is taken advantage of, to excite the popular feeling against him, on the ground that he has avowed his approval of John Brown's acts: and the fact—if it be a fact—that several heavy boxes and trunks, have passed through Richmond, to go somewhere else, is made the occasion of an attempt to get up a popular panic, and to arouse the people to desperate measures for its suppression. Has the whole South taken leave of its senses? No more quiet, peaceable, well-disposed gentleman lives in the land than John G. Fee, and violence offered to him by his fellow citizens of Kentucky, would go far to convince the sober-minded people of the whole country that the supporters of Slavery were relapsing into utter barbarism, or had fallen into so chronic a state of abject fear, that to hope any good from them hereafter, was forever out of the question. That Mr. Fee is an Anti-Slavery man, is not to be denied, as, indeed, he is the last man to wish us to deny it. But to assert that he has ever uttered a word in favor of insurrection, is the purest and most transparent falsehood, as it is entirely in discordance with the man's whole life and character. He has said this in his Northern lectures, and nothing more:

"We need more John Browns—not in the MANNER OF HIS ACTION, BUT IN HIS SPIRIT OF CONSECRATION—men who would go not to entice away a few slaves, for that would not remove the difficulty—men who would go, not with car-

nal weapons, but with the 'Sword of the Spirit,' the Bible: and who in love, would appeal to slaveholders and non-slaveholders to be ready, if needs be, to give up property and life."

It is hardly credible that any people exasperated and affrighted, even as those of the South are, can mob a man for such sentiments. If they do, they are indeed bitten with that madness which foreshadoweth ruin.—N. Y. Tribune.

A committee of twenty-four persons, representing some seven hundred signers to a document for the purpose, demand the removal of Rev. John G. Fee from Kentucky. They allow him ten days for removing. In the meantime, he was already out of the State, on his way home from a Northern journey. How he was expected to remove his family without going into the State from whence he was excluded, does not appear.

* Mr. Fee is now a Congregational minister.—Ed. Principia.

Great Excitement in Madison County, Ky.—Charges of Abolitionism—Twelve families required to leave the State—Their Arrival in Cincinnati, &c., &c.

From the Cincinnati Gazette, Dec. 31.

Twelve families, embracing in all thirty-nine persons, arrived in this city at eight o'clock last evening, from Berea, Madison County, Kentucky, whence they were forced to move on account of entertaining anti-slavery views and opinions. The entire party took rooms at the Dennison House, the heads of families registering their names as follows:—J. A. R. Rogers, John Smith, John G. Harrison, James I. Davis, John F. Boughton, Swinglehurst Life, T. E. E. Hayes, G. W. Parker, W. F. Tony, C. W. Griffin and T. D. Reed.

Most of the number are natives of the State, and several were born and reared in the county from which they were required by the authorities to leave. The greater part are young men, but there are others far past three score years and ten; these added to children in arms and defenceless women comprise the list that have for the past two weeks created such dread to that part of Kentucky, geographically described as Madison County. In connection with the above list, should appear the name of the Rev. John G. Fee, a native of Kentucky, and whose father is and has always been a large slaveholder.

The reverend gentleman founded several anti-slavery institutions in Madison County, which induced the slaveholding citizens, about two weeks ago, to notify Mr. Fee that he must leave the State. He did so, and is at present, with his companions, in this city. The full particulars of the whole matter will be found appended. The party, with whom our reporter had a lengthy conversation, had no definite object in view: bereft of their homes and firesides, they are driven ruthlessly into a strange State among strange people, to seek new homes and new firesides, and all for the reason of a difference of opinion and its honest expression.

THEIR APPEARANCE.

Calling on the party at their rooms, at the Dennison House, we found them quietly seated together. Among their number were seven or eight young men, from eighteen to thirty years of age, about an equal number of ladies, several children, two or three of whom were babes in arms, and Mr. John Smith, a native of Kentucky, a patriarch of nearly four score, and his equally aged wife. They seemed neither joyous or disconsolate. Believing they had acted in accordance with the laws of religion and humanity, they were ready to suffer all things, and awaited the future without fear, though ignorant of what it might bring forth. They are from the humble walks of life, and the most of their property has been left behind them, as in their hurried departure they had hardly opportunity to collect their wearing apparel.

THE BEREANS—WHY THEY WERE EXPELLED.

Madison County, from which these exiles have just arrived, lies east of the centre of Kentucky, and in 1850 had a total population of 15,727, of which 5,393 were slaves and 64 free colored. The settlement of Berea, for some time past, has been a centre for anti-slavery men. Rev. John G. Fee, as delegate of the American Missionary Union, having organized several churches on strict anti-slavery principles. A seminary, in which anti-slavery doctrines were taught, was also established about a year since, and at the time of the outbreak at Harper's Ferry was in successful operation. It is here proper to remark, that both Mr. Fee and his associates have constantly disavowed all desire to interfere with slavery or to bring about its destruction by any except moral means. Regarding it as contrary to the teachings of the New Testament, they believed Scriptural truth the best refutation of its claims.

On various occasions the people of Berea have been subjected to attacks. Mob law, vituperation and legal processes have in turn been tried in vain. They have zealously maintained their

right to attempt to modify the institutions of their native State by peaceable means, and persecution seemed measurably to have subsided, when the events of the 17th of October called into new life the suspicion with which they had been viewed. On the 10th of December, a meeting was held at Richmond, the capital of Madison County, at which it was resolved to hold another meeting on the 17th, to consider the propriety of removing Revs. Messrs. Fee and Rogers, and others associated with them—first because their association was of an incendiary character; second, because their principles were at war with the best interests of the community, and their position destructive to all organized society. A Committee on resolutions was also appointed.

Pursuant to adjournment, the second meeting was held on the 17th, in the court house at Richmond. The committee appointed at the last meeting reported through R. R. Stone an address and resolutions, in which, after stating that every plan for emancipation that had as yet been suggested involved insufferable objections, and that the Bereans acted as abolition emissaries, and believed in a higher law and a baptism of fire and blood, it is asserted that one of their number (meaning Mr. Fee) had lately proclaimed publicly in New York his sympathy for John Brown—asserting that Browns were needed in Kentucky. The address goes on to say that the obnoxious persons had established a school free for all colors—a district school, drawing its regular quota from the public treasury, thus using the money of the public for the public destruction; a church excluding all who upheld slavery; erected machinery, built a town—the position of which, in a strategic point of view, either for stampedes or insurrections, is faultless—having a Post Office with an abolition Postmaster, and a regular mail loaded with incendiary documents. The town was reported also, to be constantly increasing by accessions of Northern men.

The resolutions which were adopted, provide for the appointment of a committee of "sixty-five discreet, sensible men, such as the whole community may confide in," to remove J. G. Fee, J. A. R. Rogers, and "so many of their associates as in their best judgment the peace and safety of society may require"—this duty to be discharged as "deliberately and humanely as may be, but firmly and most effectually." The committee having been appointed, letters were read from Mr. Fee at Pittsburgh, and Mr. Rogers at Berea. The former has already been published. It emphatically denies all sympathy either expressed or intended, with Brown's course. He had said that John Browns were needed "not in the manner of action, but in the spirit of consecration." He claims that he and his associates had acted in the spirit of the Bible, and of the Declaration of Independence.

Mr. Rogers' letter, which is addressed to the editors of the *Messenger*, invites strangers and those prejudiced against the Bereans, to visit their town and examine their institutions. It concludes thus:—

It is universally known that most of us, in common with Washington and a host of others, whom we all delight to honor, believe that slavery is a moral and political evil—that it is the duty and privilege of those holding slaves to free them at the earliest consistent moment, and in such a way as to promote the general good; and that complexion is not the true test for the regard or privileges that should be extended to a man. We believe, too, that moral and political means only should be used to remove slavery. Insurrection finds no favor here. Brother Fee never has, and if his true words be known, I doubt not, does not now give the least countenance to the use of force in hastening the end of slavery. Hoping that our confidence may be fully and intelligently placed in him, who was once despised but is now exalted to be a Prince and Saviour, I am yours most respectfully,

J. A. R. ROGERS.

The following resolutions were then offered by John C. Terrell, and adopted:—

Resolved, That the committee which has been appointed by this meeting do, within ten days from this time wait upon John G. Fee, Rogers and all others that the said committee may think inimical and dangerous to our institutions, our interests, and our public safety and tranquility and inform them that they must quit this county and State, and that they must be without the limits of this county within ten days after the time of receiving said notice, and that said committee are directed by this meeting to take such steps as they may deem right and proper in removing the said Fee, Rogers, &c., from the county, if they are found within its limits after the time specified has run out.

Resolved, further, That the said committee meet in this place on Wednesday, the 21st inst, at 10 o'clock A. M., to consult as to the manner of their proceedings in carrying out the above resolutions.

EXECUTION OF THE RESOLUTIONS.

The Committee of sixty-five met on Wednesday the 21st, to consider the best means to rid the community of the association.

The committee met in secret, fearing that in the excitement which prevailed among the citizens many might be induced to go to extremes.

On Friday the committee again met—this time mounted and in uniform—and proceeded to Berea. On arriving there they were drawn up in double file in front of the residence of Mr. Rogers, who appeared in answer to their call, when he was notified that he and all others entertaining like sentiments must leave the county within ten days under pain of being forcibly removed. The committee said they had no specific charges of crime to make against Mr. Rogers and his friends, but that their principles could not be tolerated in Kentucky.

Mr. Rogers replied, denying that either he or his friends had violated any of the laws of the State. The committee then waited upon Messrs Boughton, Davis, Hanson, Griffin, Hays, Smith and others, whose names we have given above, and informed them that they were also required to leave the County forthwith.

MEETING OF THE BEREANS.

A meeting of those ordered to leave the State was subsequently held at Berea for the purpose of consulting upon the best course for them to pursue. The meeting was organized by selecting Mr. John Smith as chairman.

After a general consultation the following resolutions were adopted:

Resolved, That an address be prepared to the committee who visited us yesterday, and to the citizens of Madison County and to the citizens of the State of Kentucky.

Resolved, That we prepare an affectionate address to the people of Berea.

Resolved, That a committee be appointed to draft resolutions and prepare the above mentioned addresses.

On motion, a committee was appointed to wait on the Governor with a petition from those whose rights had been thus trampled upon.

THE PETITION.

The following is a copy of the petition presented to Gov. Magoffin:

To his Excellency the Governor of the State of Kentucky:—We, the undersigned, loyal citizens and residents of the State of Kentucky, County of Madison, do respectfully call your attention to the following facts:

1. We have come from various parts of this and adjoining States to this County, with the intention of making it our permanent residence; have purchased for ourselves homes; have supported ourselves and families by honest industry, and endeavored to promote the interests of religion and education.

2. It is a principle with us to "submit every ordinance of man for the Lord's sake; unto governors, as unto them that are sent by him for the punishment of evil doers, and the praise of them that do well," and in accordance with this principle we have been obedient in all respects to the laws of this State.

3. Within a few weeks past, evil and false reports have been put into circulation imputing to us motives, words, purposes and conduct, calculated to inflame the public mind, which imputations are utterly false and groundless. These imputations we have publicly denied, and offered every facility for the fullest investigation, which we have earnestly, but vainly sought.

4. On Friday, the 23d inst., a company of sixty-two men, claiming to have been appointed by a meeting of the citizens of our County, without any shadow of legal authority and in violation of the constitution and laws of this State, and of the United States, called at our respective residences and places of business, and notified us to leave the County and State, and to be without the County in ten days, and handed us the accompanying document in which you will see that unless the said order be promptly complied with, that there is expressed a fixed determination to remove us by force.

In view of these facts, which we can substantiate by the fullest evidence, we respectfully pray that you, in the exercise of the powers vested in you by the constitution, and made your duty to use, do protect us in our rights as loyal citizens of the Commonwealth of the State of Kentucky.

J. A. R. ROGERS,
JOHN G. HANSON,
JAMES S. DAVIS,
JOHN F. BOUGHTON,
SWINGELHURST LIFE,

JOHN SMITH,
T. E. HAYES,
G. W. PARKER,
W. F. TONY,
C. W. GRIFFIN,

T. D. REED.

* Should be, Missionary of the American Missionary Association.—*Editor Principia.*

A Southern meeting recently adopted the following practical resolutions:

Resolved, That the existing condition of things justifies us in refusing to pay debts due to any of our Northern creditors who are abolitionists.

Resolved, That all of our Northern creditors are abolitionists.

Adjourned *Sine die*.

CASSIUS M. CLAY ON KENTUCKY MOBS.

The Cincinnati Commercial says:

We have received the following from Mr. Clay for publication. It is a copy of a letter directed to the Richmond Messenger:

DECEMBER 28, 1859.

Editor Richmond Messenger:

I saw to-day, for the first time, my name used in connection with the Lynch law proceedings, of the late meeting of slaveholders in Richmond, in the following editorial of yours:

"The Frankfort Yeoman learns that Cassius M. Clay has expressed himself decidedly opposed to the opinions of Fee and his associates, and that they ought to be expelled from the State."

It is well known that on the 4th of July, from the stump, three years ago, I denounced the doctrine of the "Radical Abolitionists," and the Rev. Jno. G. Fee, that "there is no law for Slavery,"—and again, in a letter addressed through the Press, to Rev. Jas. Davis, I repeated my disavowal of any such political sentiment on my part. I have again and again declared that whilst I was willing to defend the liberty of speech and the Press "to the uttermost," as the duty which I, in common with every citizen of this Commonwealth, and this nation of freemen, owed to my country—that I did not believe the "radical doctrine right," and, therefore, I would not jeopard my life in any such false issue. And this I said to Mr. Fee in private, long before our public separation. But, on the other side, I have never said that Fee, or any other man, or set of men, ought to be expelled from the State. I have always said that if the Radicals, Fee, or any other man, or set of men, violated the laws, that I would aid in bringing them to punishment: and that if there was no law to punish our holding avowing Radical views in a Commonwealth holding slaves—that the slaveholders had the political power—let them pass a law to meet the case. I am now, ever have been, and ever shall be, the sworn enemy to mobs, as the worst kind of all possible despotisms!

So far as the Lynch law committee, through their organ, R. R. Stone, strikes at me as a "faction" and a "Republican," I regard it as "fair play in politics." I court full and fair discussion and scrutiny of the principles and aims of the "Republican party." I have not yet learned to weigh my opinions by what members may say or think. I ask myself, am I right? and when I feel that I am, I shall not be driven from my constitutional privilege of avowal whenever it may suit my good pleasure, although the Lynch law committee may not be able to sleep with "doors unbolted."

The "Republican party" may not be large enough to meet the wide vision of the Madison Lynchers, but it is large enough to stand by all its convictions, and defend all its rights, whenever with speech, the pen, or the sword, it is attacked by despots!

C. M. CLAY.

Negro Insurrection in Missouri.

St. Louis, Thursday, Dec. 29.

The Missouri Democrat has the following from the Warsaw Dispatch:

"About 11 o'clock on Monday night the citizens of Bolivar were aroused by shouting and the throwing of stones on the public square. A large crowd soon congregated, and found that a gang of negroes had attacked a few white men. When a sufficient number of whites was collected they attacked the negroes, driving them into the woods. The negroes threatened to burn the town before morning. A vigilant watch was kept, and all attempts failed. One negro was dangerously wounded by a pistol shot. Several were captured and confined in jail. The citizens held a meeting and appointed a Vigilance Committee, who were taking active measures to discover those engaged in the riot. A mounted company was ranging the woods in search of negroes. The owner of some rebellious slaves was badly wounded, and only saved himself by flight. Several blacks have been severely punished. The greatest excitement prevailed, and every man was armed and prepared for a more serious attack."

At the latest advices, however, the excitement had somewhat subsided.

Rights of Virginia Slaves.

We have already called attention to a recent decision of the highest court in Virginia, to be found in the XIVth volume of Grattan's Reports, 132, just issued, in the case of Baily et al. agt. Poindexter et al. It is of sufficient consequence to merit a few further observations, and is stated as follows in a journal of that State.

"Mr. Poindexter, being the owner of a number of slaves, by his will gave the use of them to his widow during her life, and after her death they were to be free, at their election, if they preferred freedom to a public sale at auction. The court, upon full argument extending over some eighty pages, decided that the clause of emancipation at the election of the

slaves was an utter nullity and void, and that the heirs might still hold them in bondage, assigning as a reason for this, that a slave has not, in the eye of the law, any legal status or power of choice whatever, and therefore that these slaves cannot perform the conditions specified in Mr. Poindexter's will, i. e., elect to be free.

"The learned Court say that this total incapacity of the slave is the necessary consequence of the system of Slavery as understood and practiced in the Slave States; and further, that this feature of the law cannot be abandoned or relaxed without endangering the entire institution itself. They insist the slave has no civil or social rights; that he can enter into no form of agreement for his emancipation, and is without remedy for the breach of any such agreement, if any be made and broken; and hence he can exercise no election for manumission; and further, that his master cannot by any possibility clothe him with such a power, for the slave has no legal situs, no attribute of a man under law, no power, no choice or right; that though 'he may elect' to go into slavery he cannot elect to go out of it; and that 'all the powers and faculties of the slave are absolutely under the control of the master.'"

"The Judges who made the decision say the doctrine is upheld and fully sustained by the principles laid down by Chief Justice Taney in the case of Dred Scott agt. Sandford, 19 Howard."

Southern Courage Falling.

The following suggestive paragraph is from the leading article of the New Orleans True Delta of Dec. 15:

"Yesterday, our respected cotemporary, the Bee, published a list of Boston merchants in the shoe trade, who are represented to be of the Wendell Phillips school. We were called upon last evening by several in the boot and shoe trade in this city, with a request that we should denounce the whole crowd noticed in the Boston Courier and republished in the Bee. In a conversation with the indignant parties, some of them frankly confessed, when we suggested non-intercourse, that they felt compelled to deal with the proscribed parties, as there were certain styles of boots and shoes they could not get anywhere else! This may be Southern patriotism; if so, we cannot understand it. Now, if a portion of the boot and shoe dealers of this city desire to act up to the spirit of their indignation, there is a practical way of putting their patriotism into practice. It is simply for them to unite in a common manifesto, pledging themselves not to have any business transactions with the parties they now denounce as traitors to the Union. This course will be the best test of their sincerity."

KANSAS IN THE SENATE.

The democratic managers are contriving plans for defeating the admission of Kansas in the Senate. The pretended objections are urged against the honorable fulfillment of the terms of Mr. English's bill, when the fact is well known that no appropriation was made for the census which it ordered. The population and boundary of Kansas are both questioned, but only for effect, the real design being to exclude the vote of Kansas in the Presidential election.

Gerrit Smith is very much improved in all respects, but is not yet fully restored to health, and the doctor has prohibited him from receiving visitors, and from giving personal attention to his correspondence. It is hoped that his numerous friends will acknowledge the propriety and necessity of the injunction under which his physician has placed him, and act in accordance with it. We sent to him at his request, the files of *The Tribune* for a month and a half past, which will be read to him sufficiently to post him in the movement of the world for that period.—*Tribune.*

J. HN BROWN'S AUTOGRAPH.—The Charlestown correspondent of the Baltimore American writes:

"One of the jail guard, a worthy gentleman of this place, asked of Capt. Brown his autograph. He expressed the kindest feeling for him, and said he would give it upon this consideration—that he would not make a speculation out of it. The gentleman never alluded to the subject again, but on the morning of execution, Brown sent for him and handed him the following communication:

"CHARLESTOWN, Va., Dec. 2, 1859. I, John Brown, am now quite certain that the crimes of this guilty land will never be purged away but with blood. I had, as I now think, vainly flattered myself that, without bloodshed, it might be done."

CONGRESS.—No election, yet, of a Speaker of the House, and consequently nothing done but electioneering and speech making. Mr. Sherman of Ohio, (Republican,) has come within three votes of a majority.

INDICTMENT

The Grand evening, found against eight alleged slave

Gerrit Smith health that he desire of his physical

GEN. WADSWORTH, thousand slave State, in opposition. Probably he in case of a failure in consequence acquire the desire to not desire to every body.

THE TRIAL of the Virginia Courts, in Missouri

THE FUNERAL of Friends, at Salem, Ohio. Thorne, a native Oberlin.

NEBRASKA. excitement in Nebraska. capped.

N. Y. LEGISLATURE. er, William L. Garrison's Message advocates the tories.

AN IRISH feathered at the of John Brown

MARYLAND. tion, for enslavement

IN MISSISSIPPI. passed the law

THE FAMOUS. designed to come up, this

Senator D. may yet be of Robert B. we understand

By the execution house in Division to death.

'Tis but And What As it

Swift, And What What

Again, On It mov And

And no That It seem And

It cease From

The Fugitive Slave Law.

INDICTMENT OF EIGHT CITIZENS OF OTTAWA, ILLINOIS.

Chicago, Thursday, Dec. 29.

The Grand Jury of the United States District Court, last evening, found an indictment, under the Fugitive Slave law, against eight citizens of Ottawa, Illinois, for the rescue of an alleged slave in that city in October last.

Gerrit Smith has so nearly been restored to complete health that he has returned to his home at Peterboro' by the desire of his nearest and dearest friends, and the approval of his physician.

GEN. WADE HAMPTON OF SOUTH CAROLINA, owner of a thousand slaves, has made a speech in the Senate of that State, in opposition to the revival of the African slave trade. Probably he fears a decline in the price of slave property, in case of a free importation. Or, he does not desire that, in consequence of that decline, every poor white man should acquire the dignity of a slaveholder. The aristocracy do not desire to share their exclusive honors in common with every body. The charm would be broken.

THE TRIAL OF A. D. STEVENS, it is now said, will be by the Virginia authorities, this winter, and not by the Federal Courts, in May.

THE FUNERAL OF EDWIN COPPIC, first held by the Society of Friends, was afterwards held in a more public manner, at Salem, Ohio. Prayer was offered by Rev. James A. Thorne, a native of Kentucky, and formerly a Professor at Oberlin.

NEBRASKA.—There has been a great fugitive slave excitement in Nebraska. The fugitive was rescued and escaped.

N. Y. LEGISLATURE.—D. C. Littlejohn is elected speaker, William Richardson, Clerk. (Republicans.) Gov. Morgan's Message condemns the Harper's Ferry invasion, but advocates the Federal exclusion of Slavery from the Territories.

AN IRISH MECHANIC, named Powers, has been tarred and feathered at Columbia, S. C., for speaking in commendation of John Brown.

MARYLAND.—A petition to the Legislature is in circulation, for enslaving the 90,000 free blacks of Maryland.

IN MISSISSIPPI, the bill for enslaving the free negroes has passed the lower house.

THE FAMOUS LEMMON CASE—Virginia vs. New York, designed to make New York a slave state, is expected to come up, this winter, for adjudication.

Senator Douglas was reported sick on Thursday. He may yet be obliged to go South.

Robert Bonner, the proprietor of *The New-York Ledger* we understand, is seriously ill.

By the explosion of a camphene lamp, on Tuesday, a house in Division street was fired, and six persons burned to death.

Family Miscellany.

For "The Principia."

The Mysterious Music.

SUGGESTED BY AN EASTERN LEGEND.

'Tis hush'd—the wildering strain is hushed,
And I listen in vain to hear,
What thrilling transport o'er me rush'd,
As it struck my wondering ear!

Swift, through the betel grove it pass'd,
And was lost in the jungle brake,
What mortal footsteps could glide so fast?
What mortal such music wake?

Again, it trembles on the breeze,
On the breeze of the mountain grove,
It moves, mid the tops of the tamarind trees,
And loftily mounts above.

And now, it swells so clear and loud
That it fills the mid-way air,
It seems to reach you silvery cloud,
And languish most sweetly there.

It ceases, and my heart doth cease
From every earthly sigh,

My passions are attun'd to peace,
And lifted up, on high.

Oh! were not those strains like the voice of my lover?
My Abdallah lies low in the ground:
But surely his spirit did o'er me hover,
In that mysterious sound.

E. L. E.

From the Académie Ento prize.

GOOD-BYE.

"Good bye!" two simple words, I ween
And yet, how much those two words mean:
What joy and hope they oft express—
What faithful love and tenderness;
And, oh! what sorrow, pain, and woe,
Which human heart must ever know.

"Good bye!"—no other words can tell
The state of parting half so well:
No other medium can impart,
So well, the feelings of the heart;
No other form of speech imply
The world of meaning in—"Good bye."

"Good bye!" When lips refuse to speak
What bids the o'er-fraught heart to break;
When all that marks the parting lies
In clasped hands and burdened sighs,
Or love's pure kiss—I know not why.
But, we interpret it—"Good bye."

"Good bye!" how oft 'tis left unspoken,
When hearts are glad, when hearts are broken:
"Farewell!" the parting smile ne'er knew;
The tear-drop never says—"Adieu!"
But, trembling in the friendly eye,
It sweetly breathes—"Good bye, Good bye."

"Good bye!" and loved eyes softly close,
Forever, on this world of woes;
And voice is hushed that used to thrill;
And throbbing heart is cold and still:
O, heart! "This is the last of earth,"
Behold, in grief, the vacant hearth.

"Good bye!" but hark!—Hope whispers sweet
That in yon heaven we may meet,
And never part. Then, happy day,
That bears us from this world away,
And happy hour, when we may die,
And say to earth—"Good bye—Good bye!"

Elmira College, Nov., 1859.

MARIE.

For "The Principia"

LITTLE JENNIE'S CHRISTMAS GIFT.

"Merry Christmas! Happy New Year! Hurrah!"

The air was sharp and frosty that clear winter morning, and little Jennie wrapped her thin shawl more closely around her, and, clasping her poor, purple, mittenless hands together, pressed on toward school. Little girls skipping along all cloaked and furred, and little boys shouting and laughing as they bounded off with their sleds, were very happy. You could read it in their glowing faces. It was the first school-day after Christmas. Now Susie must tell Nellie all about what sights of good things she found in her stocking, and Georgie must tell Willie all about his new skates, and Netta must tell the girls about "our Christmas tree." How much was to be heard and communicated, before bell-ringing, and at recess, and, perchance, behind slates, when teacher's back was turned! Little bright eyes and merry hearts were all brim full and running over with it!

But Jennie's eyes were not bright and sparkling, nor her heart joyous, this morning. She had no "merry Christmas" to tell about. She had no aunts, nor uncles, nor cousins, to play with her, and call her "pet," and give her pretty things. Of her father she knew nothing only the name, and that once mamma used to get letters from California, but had not had one, now, for more than two years. And mamma, poor mamma worked hard every day, and was glad if she could only get clothes for her little girl, to keep her at the public school.

Christmas passed like any other day to Jennie, excepting that she staid at home—the one small room in the upper story of a large tenement house was the only "home" she knew—and watched mamma sew, and helped when she could, and ran of errands; instead of going to school. Jen-

nie had never known a "merry Christmas." Her mother had told her about them, sometimes, when she teased for a story, and she had heard the girls talk about them at school. They seemed, like fairy stories. Once, indeed, a long time since, she had a Christmas present. Mamma sat up all night after finishing a piece of embroidery, to make her a rag baby. How she loved that baby!

But now it was Christmas time again, and she was going to school to hear the girls tell all about their visits, and festivals, and presents. Could she hear it? It was hard for a little eight-year-old! She compressed her quivering lips firmly as she passed the merry group at the school-house door, and went to hang up her hood and shawl. Jenny did try very hard that morning to learn her Geography and spelling lessons. When the noon bell rang there was a general hurrah.

"Nellie, Nellie, O guess what uncle William brought me for a Christmas?"

"What did you get?"

"O, think what a nice surprise! A Christmas tree all hung full, and lit up—"

"Dolls, little bedsteads, and ———"

"Cousin Clare brought me a great doll—" all burst at once upon Jennie's ear. One generous impulse and Jennie forgot for the moment that all was not hers, and she laughed, and her eyes danced at the merry recitals of Christmas morning adventures in the dark feeling after stuffed stockings, and the Christmas tree surprises, and the visits and festivals.

"You haven't guessed mine yet?" chimed in Susan Williams. "It couldn't be put in in any stocking, nor hung on a tree! A real little table, like any other, and a whole dinner set to match!"

"And I—you can't guess?" insisted little Nellie Warren, fairly dancing with delight and impatience, "O, the funniest! When I felt of my stocking I verily thought it was Old Santa Claus himself had jumped in there! guess?"

"A monkey?"

"Ha! ha! No! no!" cried Nellie, jumping up and clapping her hands. "A crying baby! a crying baby! just what I wanted! What did you get, Jennie?"

Poor Jennie! she had been in fairy land, floating away off somewhere amid Christmas trees, and happy papas and mammas, and cousins, and dolly bedsteads, and tea-sets, and candies—and now she was brought back to the stern reality. Her eyes filled, she could not choke back the sobs, so she turned away to her seat, hid her face on her desk, and cried.

"What's the matter with Jennie Brown?" whispered Julia Strong to Nellie, who had turned away her gay, little thoughtless head to chat about her dollies dress.

Nellie was ardent and impulsive, and her sunny face was clouded as she turned toward Jennie's seat. The merry smile was gone, and the large blue eyes grew thoughtful. She went over to Jennie's seat, and sat down beside her. What should she do?

"Jennie, Jennie!" she said, softly.

Jennie did not answer.

Nellie laid her little curly head down on the desk, close to the side of Jennie's, and put her arm around her.

Jennie was very still, only now and then a sob escaped her.

Poor Nellie was puzzled. What could she do? What was the matter? She took a piece of candy from her pocket and slipped it slyly into the hand that lay across the desk under Jennie's head.

Jennie answered by putting her arm around her.

Thus encouraged, Nellie again pressed her inquiry. "What's the matter, Jennie?—Did you miss your lesson?"

Jennie shook her head.

"Didn't you get any Christmas?" exclaimed Nellie; suddenly brightening with a new thought.

Nellie needed no answer to that question. The sad, little face, partly turned towards hers, answered it.

"Give her your crying baby!" said something, to Nellie, and Nellie's eyes sparkled. "Never mind, Jennie! I don't believe but what Santa Claus will bring you something yet! mamma says he always brings good little girls things!"

"Who?"

"Santa Claus!"

"Who is that?"

"Ha! ha! Don't you know? Why the little fellow that brings folks Christmas things?"

Jennie looked up with large, inquiring eyes. "Why, I thought your fathers and mothers and uncles gave you things! I never heard of that man before. I suppose he isn't acquainted with me!" she said, sadly.

Nellie could not help laughing. "O, there isn't such a person, really; only folks say Santa Claus gives us our Christmas. Of course it's only papa and mamma. They just say so, for fun!"

"What makes folks tell stories?" asked Jennie, innocently.

"Why—it isn't stories—exactly—only it is so funny not to know how things come, you know!"

The school-bell rang, before Jennie had an opportunity to satisfy her awakened curiosity, and while she was puzzling her head over her "first lessons in arithmetic," she did not guess that Nellie was contriving a plan for a practical illustration.

The next morning when Jennie opened her desk at school, she found a large bundle wrapped up in a paper and tied with twine, lying right before her. What could it be? Perhaps somebody had put it in the wrong desk. It was not hers!

Wait—there was some writing on it! It was 'printed' writing, as the children called it, and she spelled out by the irregular letters,

"Merry Christmas!
Jennie Brown,
From
Santa Claus."

Never were little fingers so eager to undo a bundle! The white paper was unfolded, and then a piece of cloth, and there, opened to the wondering gaze of two sparkling, black eyes, lay the marvelous "crying baby," all arrayed in a long, white dress with trimming on it, just like a real baby's!

All this time Nellie Warren might have been seen peeping over from behind her spelling book. It was not difficult to guess who Santa Claus was, on this occasion.

Neither Jennie nor Nellie ever had such a happy holiday time before.

[A very pretty story, and with a good moral. But some of us, old folks, who were born and reared in the country, half a century ago, never knew any thing of *Santa Claus*, nor of Christmas nor New Year's presents or festivals, when we were children, and we were just as happy as children now are. Jennie's unhappiness arose from contrasting the possessions of others with her own—a fruitful source of unhappiness with older persons.—The happiest communities, other things being equal, are those who, with a snug competency of things needful, have fewest artificial wants, are least dependent for their happiness upon holidays and amusements, and are nearest on an equality with each other.—*Editor Principia.*]

SILENCE IN NATURE.

It is a remarkable and very instructive fact that many of the most important operations of nature are carried on in an unbroken silence. There is no rushing sound when the broad tide of sunlight breaks on a dark world and floods it with glory, as one bright wave after another falls from the fountain, millions of miles away. There is no creaking of heavy axles or groaning of cumbrous machinery, as the solid earth wheels on its way, and every planet and system performs its revolutions. The great trees bring forth their boughs and shadow the earth beneath them—the plants cover themselves with buds, and the buds burst into flowers; but the whole transaction is unheard. The change from snow and winter winds to the blossoms, and fruits, and sunshine of summer, is seen in its slow development, but there is scarcely a sound to tell of the mighty transformation. The solemn chant of the ocean as it raises its unchanged and unceasing voice, the roar of the hurricane, and the soft notes of the breeze, the rushing of the mountain river, and the thunder of the black-browed storm; all this is the music of nature—a great and swelling anthem of praise, breaking in on the universal calm. There is a lesson for us here. The mightiest worker in the universe is the most unobtrusive.

GROW BEAUTIFUL.

Persons may outgrow disease and become healthy by proper attention to the laws of their physical constitution. By moderate and daily exercise men may become active and strong in limb and muscle. But to grow beautiful, how? Age dims the lustre of the eye, and pales the roses on beauty's cheek; while crow-feet, and furrows, and wrinkles, and lost teeth, and gray hairs, and bald head, and tottering limbs, and limping feet most sadly mar the human form divine. But dim as the eye is, as pallid and sunken as may be the face of beauty and frail and feeble that once strong, erect, and manly body, the immortal soul, just fledging its wings for its home in heaven, may look out through those faded windows, as beautiful as the dew-drops of a summer's morning, as melting as the tear that glistens in affection's eye—by growing kindly, by cultivating sympathy with all human kind, by cherishing forbearance towards the follies and foibles of our race, and feeding day by day on that love to God and man which lifts us from the brute and makes us akin to angels.

SIMPLICITY OF DRESS.

Prentice of the Louisville Journal speaks thus to his readers:

"Those who think that, in order to dress well, it is necessary to dress extravagantly and gaudily, made a great mistake.

"Nothing so well becomes true feminine beauty as simplicity. We have seen many a remarkably fine person robbed of its fine effect by being over-dressed. Nothing is more unbecoming than over-loaded beauty. The simplicity of the classic taste is seen in the old statues and pictures, painted by men of very superior artistic genius. In Athens the ladies were not gaudily but simply arrayed, and we doubt whether any ladies excited more admiration. So also the noble old Roman matrons, whose superb forms were worthy of them, were always very plainly dressed. Fashion often presents the lines of the butterfly, but fashion is not a classic goddess."

How to Prevent Sore Shoulders in Working Horses.

The Boston Journal says: The plan we have tried and never found to fail, is to get a piece of leather and have it cut into such a shape as to lie, snugly, between the shoulders of the horse and the collar.—This fends off all the friction, as the collar slips and moves on the leather and not on the shoulders of the horse. Chafing is caused by friction; hence this remedy is quite a plausible one, and is much better than tying slips of leather or pads of sheepskin under the collar.

THE BIBLE IN THE REIGN OF ELIZABETH.—At that great time of religious conflict every one read and knew the Bible. It was the whole literature then, as it almost is now, of the poor—their story-book, their teacher, their encyclopedia, their tragedian, their week-day preacher. It had never been a sealed book; but still it was then sown broadcast over the land. It was the storehouse of artists and designers. The great manor-house pictures were taken from it, so were church window stories, so the legends for cups and chairs, so the scenes for the stiff tapestry, so the poems and the pageants. Shakespeare drew from the Bible, so did Marlowe, so did Spencer, so Du Bartas, so everybody.—*Athenæum.*

THEY STILL PATRONIZE RUM-SHOPS, rum-selling saloons, hotels and groceries! Christians and Christian ministers thus uphold the hands of wicked men, murderers of fathers, murderers of mothers. Nothing sustains and emboldens these poisoners-general, so much as this indiscriminating patronage. Grog-selling becomes popular, and the conscience of these men of blood become seared as with a red hot iron! Thus the great curse of intemperance rolls on and on, like a wide, overflowing, desolating stream! "Behold how great a matter a little fire kindleth." "Be ye not partakers of other men's sins"—*Golden Rule*

Physiological schools ought to be instituted all over the land. Health teachers should become missionaries, and speak, lecture, exhort, explain, and, above all, set good examples of pure and wholesome living, wherever a hall, school-house, church, or parlor is offered. And books and journals on the great subject of human health ought to be placed in every family. All this should be done; but how? It will require means—money. Who, of his troublesome abundance, will inaugurate the enterprise by a "munificent donation?" *Dr. Trall.*

A Good Example.

WEALTH GAINED BY USEFULNESS AND MADE USEFUL.

An observant stranger in New York might as he walks down Broadway, be struck with the appearance of an old-fashioned vehicle drawn by one steady nag, and occupied by a tall, thin old gentleman, with long gray hair and spectacles. By the novice, he might be taken for a benighted country physician, who had wandered from a suburban vicinage into the metropolitan thoroughfare; yet the dexterity with which he threads the crowd of liveried equipages, cabs, and omnibuses, indicates a driver used to the bewildering streets, while the numerous and smiling nods he exchanges with passers-by, suggest one both well known and beloved. Perchance he draws up to the curb-stone, and, in that case, is likely to draw forth a plethoric pocket-book, in which are notes, contracts, invitations, scraps from newspapers, the omnium gatherum of a man of business, of primitive habits and philanthropy. When you look at him closely, you find an honest benevolence of expression, mingled with a certain quiet shrewdness, a dress plain in the extreme, and manners as unpretending as they are kindly.

Few would imagine that the individual whose appearance thus contrasts with the ostentatious men of wealth around is one of New York's greatest benefactors; a man who has made a large fortune by the manufacture of glue—for years explored the adjacent country for hoofs of slaughtered kine, and transformed them into isinglass and adhesive matter, the enormous sale of which made Peter Cooper rich; but nature previously made him generous, and now an immense edifice in the heart of the city bears witness to his munificence.—*N. Y. Correspondent Boston Transcript.*

A HOUSE WITHOUT A GOD.—A little boy three years of age whose father possessed no religion and neglected family prayer, spent several months in a pious family where he was instructed in the simple truths of the Bible. In conversing with him one day about the great and good God, he made this striking remark: "We haven't got any God at my papa's house."

READING ALOUD.—There is no treat so great as to hear good reading of any kind. Not one gentleman or lady in a hundred can read so as to please the ear, and send the words with gentle force to the heart and understanding. An indistinct utterance, whines, nasal twangs, guttural notes, hesitations, and other vices of elocution, are almost universal. Why it is, no one can say, unless it be that either the pulpit or the nursery, or the Sunday-school, gives the style in these days. Many a lady can sing Italian songs, with considerable execution, but cannot read English passably. Yet reading is by far the most valuable accomplishment of the two. In most drawing-rooms, if anything is to be read it is discovered that nobody can read; one has weak lungs, another gets hoarse, another chokes, another has an abominable sing-song, evidently a tradition of the way he said Watts' hymns when he was too young to understand them; another rumbles like a broad wheel wagon; another has a way of reading which seems to proclaim that what is read is of no sort of consequence, and had not better be listened to.

INTERNAL EVIDENCE.

A man of subtle reasoning asked
A peasant if he knew,
What is th' internal evidence
That proves his Bible true?
The terms of disputative art
Had never reached his ear;
He laid his hand upon his heart,
And only answered, "Here!"

VALUE OF CORN FODDER.—According to the experiments made by the Massachusetts State Farm School, corn stalks are worth one-quarter as much as the best hay, and fully equal to wild or marsh hay in value.

Don't stand hesitating on that good resolution of yours—put it through.

WRITINGS OF WILLIAM GOODELL.

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